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# THE ATHEIST Unmasked,

O R

A Confutation of such as deny the Being of a SUPREAM  
DEITY, that governs HEAVEN and EARTH.

B Y

*Unanswerable Arguments deduc'd.*

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1. *From the receiv'd Principles of Natural Reason.*
  2. *The Consent of all Nations, who own and Worship a God (though some mistake the Right object.)*
  3. *From the certainty of Scripture History, ( the most Authentick Record in the World ) And,*
  4. *From divers Reasons drawn from other Topics - All design'd to prevent the growth of Atheism the worst of Heresies.*
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By ---- A Person of Honour.

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Pfal. 14. 1. *The Fool hath said in his heart, there is no God. see*  
Pfal. 10. 4. & 53. 1.

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near Fleet-bridge. 1685.

AN ERRATA.

Several gross Faults are Comitted by the neglect of the Press, which the Reader is desired to Correct with his Pen, as in P.3.l.4. for *will*, read *would*, P.4.l.6. for uncomptible, read contemptible Fishermen, P.6.l.1. for hearts read hearers, l. 13. for Injuries, read Enemies, P.10.l.3. for satisfactions, read satisfactory, *idem* P. l. 11. for Dumb, read Dima'd, *idem* P.l.18. for several, read even all, *idem* P.l.23. and 24. for *Andragoras*, read *Anaxagoras*, and for *Eumerus*, read *Euemerus*, P.12.l.8. for, and then Incite, read and Cite, P.13.l.24. for climate, read eliminate, P.14. for *Eumerus*, read *Euemerus*, *idem* P.l.17. for *Antioche*, read *Antiochenus*, P.18.l. the Last, for bewitched, read bewildred, P.19.l.25. for, and has no end, read has no end, P.21.l.7. for an intelligible Riddle, read an untelligible Riddle, *idem* P.l.11. for extradate, read extraduce.

T H E

# A T H E I S T

UNMASKED, &c.

**T**HAT there should be any such Monster in nature, as for a Man, who pretends to be a reasonable Creature, to deny there is a God, is an Impiety out-does the Devils, who believe and tremble; but Historians and Writings of former times have told us, there were such amongst the Heathens, and good Authors and sad experience do assure us, that such have been and are in the times of Christianity, Saint *Jude* tells us, that in the last times, there shall be Mockers living after their own Lusts, ungodly Men that turn the grace of God into wantoness, denying God our only Lord, and our Lord Jesus Christ, and I find a Learned and Pious Bishop of *Salisbury*, who has written an excellent treatise against it, sadly bewailing the growth of it, above three-score Years since; and says, though it be a thing so necessary to be believed that there is a God, yet least laboured in by Divines to farther our belief, and though our Church be stored with some excellent Master Builders and Learned Men, yet few or none sets his hand to this, many work upon the walls to make them firm and strong, many upon the roof to keep it close and light, some beautifie and adorn it, but none looks down into the ground work of it, that it be laid so low, as to reach unto the Rock, whereby there is a space left for Pioneers and Underminers, and such like deceitful Workers, which are not able to break



break through the Walls, yet do dig under the Foundation to evert all, and complains that this argument is the most deserted part of all Theology, and wherein fewest Divines have bestowed their pains, the more is the pity, which puts me in mind of the Parable in the Gospel, of the Man that sowed good seed in his Field, and whilst he slept, the Enemy came and sowed Tares, so be the seed never so good and well sown, yet if it be neglected and we sleep, the Enemy will take advantage to sow his Tares, and if little or no notice be taken of him, he will grow bold and think himself in the right: But I must not stay upon generalls, resolving to confine my discourse into a very narrow compass, for I observe the fate of long tracts to be fruitless in a great measure, because the price deterrs most from buying, and the length from reading, I must be forced also, if I have hope of prevailing with or against the Atheist, to loose the advantage of Scripture proofs in a great measure, because he denies the Scriptures to be of God, but to be only humane inventions to cozen the People, so that it would be to cast Pearls before Swine, to trample them under their feet.

But by the Atheists leave, 'tis very unreasonable for him not to give the Scripture so antient an History, that Historical Faith, that he does to *Plutarch*, *Livie* and other Historiographers, who takes for truth what they write, because he cannot accuse the Authors of falshood, and for him to say the Scriptures are the contrivances of Men, unless he could by some demonstration or probable argument make it appear so, is a pittiful shift, if they had been such, the prying Atheist, and his spawn the Debooshee would long since have detected it, and we should have heard of it with both Eares, all that he can possibly object must be, either they that wrote them were deceivers, or were themselves deceived; I'll first instance the *New Testament*, which the Atheist most slights, and therein the Four Evangelists, who write the Life and Death, and Resurrection of Christ, whosoever weighes their Writings, and considers what good Precepts there are of Love, Charity, Meekness, Patience, Humility, Obedience to Magistrates and Parents, and what threatnings to Wickedness; Debauchery, Whoredom, Swearing, Lying, Drunkenness, and all evil; must certainly conclude they were not deceivers, the *Jews* indeed as mortal Enemies to Christ and his Disciples, as the Atheist endeavoured to make the World believe they and their Master were such, but the Resurrection of Christ galled them, for when they found he was risen from the Grave, and his Tomb empty, they raged extreamly,  
and



and were cut to the heart; well knowing, that if his Resurrection should be admitted, that would justify Christ and his Apostles, and condemn themselves for Malefactors in Crucifying him, as the Council told the Apostles *Act. 5. You will bring this Mans Blood upon us.* then if the Resurrection of Christ, which is the Foundation of all Religion can by any probable demonstration be cleared, the Atheist must acknowledge there is a God, and his Apostles not deceivers; therefore I'll only insist upon that, which to prevent the World from believing, they thought the probablest way was to corrupt the Watch that kept the Sepulchre (with assurance of indemnity) to say his Disciples came by Night, and stole him away while they slept, this is a very improbable tale, and carries fiction in the fore-head, for 'tis clear Christ was Buried on the *Fryday*, and there was no Watch set till the Night following, then surely, if his Disciples would have stolen him away, they would have done it the first Night when there was no Watch set *Mat. 27. 62.* and indeed 'tis too incredible they could do it, and too too incredible they would do it.

'Tis too too incredible they could do it, after so vigilant, diligent, and abundant Watch was set, which doubtless was of the keenest sort against Christ, and that was enough to keep them awake, it being but one Night they watched, and if they had been asleep, the rolling away the Stone from the Sepulchre, which was a great one, taking of the things he was wrapped in, and carrying him away must needs have wakened some of them, and surely if they had stolen him, they would have stolen the Linnen also with him for the more haste, *St. Austin* gives a clear refutation of that fiction of the Watch, for says he, either they slept not and so 'tis a lye, or if they did, how could they tell who stole him away if it had been so; besides, had they not had assurance of indemnity, they durst not have told such a story against their lives, for we find upon *St. Peters* miraculous deliverance out of Prison, the Keepers were Examined and put to death, though Innocent.

Secondly, 'tis more then too incredible they would do it, would they that being *Jews*, and knew what God and Religion meant, have dared to have Fathered such a gross Forgery on God, as the Preaching of Obedience up and down the World to a Crucified Man, nor otherwise risen from the Dead, than by stealing his Body out of his Grave, what hope could they ever have of any success, no hope from him whom they Preached, whose own consciences must tell them, he was yet in

the Power of Death, no hope from God whom they so falsely belyed, no hope from any thing in themselves, not from eloquence and excellency of speech to persuade, they were but rude and illiterate men, not from Wealth and Riches to corrupt, shoes on their feet, and a staffe in their hand was most of what they had, not from authority and greatness to awe or prejudice, they were but ~~un~~ contemptible Fishermen and the like, not from number or multitude to subdue, they were but Eleven poor Snakes, that had all run away when their Master was apprehended, nor hope therefore from any thing in themselves.

No hope farther from any docibleness or inclinableness of the Parties to be persuaded, not any inclinableness in the *Jews*, not him but *Barabbas*, and Crucifie him, Crucifie him, was the loud and joint cry of the *Jews*, the *Jew* was hardened therefore against any such Doctrine, not any inclinableness in the Gentiles, it was that they mocked at when they heard of the Resurrection, would they therefore, that were no stark fools have gone about a thing of so great folly, wherein they had no hope of success from him, they Preached as not Risen, no hope from God as belyed by them, no hope from any thing in themselves, as being without Eloquence, without Riches, without Authority, without Multitude, nor hope from any inclinableness in the Parties, to be persuaded *Jews* or *Gentiles*, as being utter Enemies, the one to the mention of *Jesus of Nazareth*, the other to the mention of the Resurrection.

But suppose they had been so overseen, as not to have considered these things at the first, would they not when the storm began to fall on them, and the World to rise up in Arms against them, seeing the impossibility of making their legend, their lying legend take, would they not then have desisted, would not fair nor foul means have made of them at the least, at last to have bewrayed the whole business, but all their life long in spite of what the World could do, they should continue every one of them in the constant asseveration of the Resurrection of Christ, certainly had they been nothing but deceivers, it is not imaginable, that the World could have a pack of such, except they had been Incarnate Devils, but their Writings and much more their Lives, shew them rather to have been Incarnate Angels.

Nor were they deceived, for first they were sure the Body was not in the Sepulchre, their own sense, and the sense of all the *Jews* viewing the empty Sepulchre confirm'd them of that; secondly, they were sure none had privily stollen the Body away, and laid it elsewhere, because of the

Watch

Watch that kept the Sepulchre, besides they were sure they several times conversed with him after his Resurrection, and many eye Witnesses there were of it besides themselves, this I use not as a Scripture proof, but only upon the reasons alledged, evidently manifesting that what they wrote must needs be truth, and then most certainly they were not deceivers nor deceived, but the Atheist farther Cavills, at the difference there seems to be amongst them, in the relation of some of the things they write, which is a strong argument to me of their sincerity, for had they been a pack of Knaves intending to cozen the World, they would surely have so contrived the matter, that not the least seeming difference should have been, and they are indeed but seeming, and have been reconciled by the Pens of others, and may be so by any unprejudiced understanding Reader, *Camare de usis verbis Dei*, observes that the Scriptures are so penn'd, that they that have a mind to know may know, and they that have a mind to wrangle may take occasion of offence, and justly perish by the Rebellion of their own reason, for saith he, God never meant to satisfy Men, *perfracti ingenii* of a stubborn and perverse wit; *Tertullian* had observed the same long before him, that God had so disposed the Scriptures, that they that will not be satisfied might be hardened.

If it had not been the greatest truth they preached, how came it to pass, that so few contemptible Persons in the World, *very* ignorant Men, and wholly illiterate should within the space of about Twenty Years after Christs Sufferings, have converted almost all the known parts of the World to their Doctrine, a World so captived under Satan, a World so corrupted in manners, and so rooted and habituated in superstitious customs, was it not strange, that without any other Sword than the everlasting Gospel, they should turn the World upside down, as their Enemies themselves confessed, slighting the Devils works, casting down his holds wherever they came, and overcoming those barbarous Heathens, whom the Devil had held in his peaceable possession so many Thousand Years, to renounce their Idolatries, in which they had been bred and train'd up all their days, to receive a new Lord, and him a Crucified Jesus, and this at the report of a few silly Men, laden with the vilest reproaches that the wit of Man can invent, or malice rak'd together to besmear their Persons, and render the Doctrine they Preached odious to the World: This is such a kind of Conquest, as could not be obtained by any less than the Arm of the Almighty; especially if we consider the nature of their Doctrine, that it was not only new, but strange,  
enough



heavens

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Enemies

expiation

revealed

enough to make the hearts shie of it, as being quite contrary to Mans corrupt Nature; not having one thought in the Sinners heart to befriend it, a Doctrine pure non-sence to carnal reason, teaching to be saved by anothers Righteousness, wise with anothers wisdom, to trust in him as a God that was himself a Child, to relye on him to deliver us from the Power of Sin and Satan, that fell himself under the wrath of Men, consider how little Worldly encouragement it gave to his Disciples, 1. not to grow rich, but rather to let what they had, 2. not to gain the Love of the World, but to be hated, 3. not to enjoy the pleasures of the World, but the Cross, a Goal, a Dungeon, a Gibbet or Rack, yet to see poor Creatures so far, to forget all their Worldly interests, relations, estates, and enjoyments, so as to trample upon them, yea joyfully wellcome the bloodiest deaths their ~~injuries~~ could invent, and thank their Persecutors for the favour of admitting them, to share with the torments of their brethren, as if they had gone to divide a spoil and not to be made one, this speaks a Heavenly Power to be in that Doctrine, which verifies what Christ told his Disciples, John 14. *He that believes on me, the works that I do shall he do also, and greater works than these*, what greater works are these, Christ cured all diseases, cast out Devils and raised the dead, what greater works did the Apostles, yes, the conversion of the World, and the subversion every where of his Kingdom, that is called the Prince of the World were greater works, a far greater work to raise up the dead World, then one dead *Lazarus*, to deny then a Gospel, that has been propagated with a glorious success, confirm'd by a frame of Miracles, acknowledged by the Writings of the Heathens, that lived in the Primitive times, witnessed by the Blood of Martyrs, and those of the wiser and learned sort, who could not all be a parcel of Melancholy Fools, and shall this have no better reception, than if it were a mere Romance and impertinent Fable, but if those things, which you will not believe prove true at last, that the Son of God has suffered by Gods appointment for the ~~expiation~~ <sup>expiation</sup> of sin, that those that believe in him, shall receive the benefit of it and none else, what a madness then will you think your selves Guilty of.

There is nothing in the Christian Religion, can make against your real happiness, (supposing it were not true) but if it be true, the slighting of it exposes to an unexpressible misery, if the things ~~revealed~~ <sup>revealed</sup> prove true, when it is too late to gather the blessed fruit of them, will a  
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bottomless Lake, or a perpetual stinging conscience be ballanced, by a few transitory pleasures on Earth, is it not unreasonable folly, to deny a Doctrine you cannot demonstrate to be false, and be in danger to feel a misery that you cannot demonstrate, but it may come upon you, rather than to comply with a Doctrine which cannot do you any prejudice, in the great concerns of your Souls, supposing they were not true, 'tis a folly utterly to deny them, till you can demonstrate there is no such thing as a Redeemer, that the Scripture is not the Word of God, that no such condition as Faith is required of Men.

The Atheist quarrels with the Old Testament too, though he must confess it to be the Antientest History in the World; and we use to give great reverence and credit to Antiquity, if there be no just ground to blemish it, which the Atheist cannot produce to weigh with the meanest understanding, that the Old Testament is the Word of God, though it have been abundantly evidenced by other hands to be so, I shall give but one instance amongst many, that the children of *Israel* were carried captive to *Babylon*, and delivered again, other Authors mention as well as the Bible, *Isaiah* the Prophet foretells their deliverance, and names the Person by whom it should be effected namely *Cyrus*, above an Hundred Years before *Cyrus* was Born, which came to pass accordingly, so the Old Prophet denounced the destruction of *Jeroboams* Altar by *Josiah*, many Years before *Josiah* was Born, 1 Kings 13. c. 2 Kings 23. 16. this certainly must be the Word of God by the Prophets, for Man of himself cannot tell what shall come to pass hereafter, nay the Devil himself cannot, and we see in the 41. of *Isaiah*, God makes it a particular privilege of his own, saying, *shew us the things that are to come hereafter, that we may know you are Gods*, I'll not trouble the Reader with farther instances, surely none could be the Author of the Bible but God, if any Creature made it, he was either a wicked Creature, or one that was Holy, first no wicked Creature could do it, neither Angel nor Man, surely they would never have taken so much pains to pull down their own Kingdom of Darkness ( the great Plot that runs through the Bible, from one end of it to the other. ) The implacable wrath that the Devil and his party of wicked ones in the World, have shewn in all Ages to the Scriptures, declares sufficiently it never came from them, neither can any Holy Creature be the Author of it be it Angel or Man, can we think that any having the least spark of

Love to God, or fear of his Majesty, dwelling in their Breast, durst counterfeit his dreadful name, by setting it to their work, and abuse the World with such a Blasphemy and prodigious Lye, as to say, thus saith the Lord, and prefix his Name all along, when not God but themselves are the Authors; nay farther, durst any Holy Creature put such a cheat upon the World, and then denounce the wrath and vengeance of God against those, that shall speak in Gods Name, but were never sent of him, as the Scriptures mention, certainly the Earth which swallowed up *Corah* and his wicked rout, for pretending to an Authority from God, as good as the Priests to offer Incense, would not have spared *Moses* himself, if he had spoken that in Gods Name, which he had not from him, but was the invention of his own private Brain.

But the Atheist will have his frivolous pretences, one of his ~~Gavils~~ *Carills* is against the long lives of Men before the Flood, some Seven, Eight, and Nine Hundred Years, and that in few Ages after the Flood, they came to little more than One Hundred, and his inference is, that then there must either be a decay in the nature of Man, and a Man of Seven Years of age now must have been an Old Man, or else the story of their former long lives must be false, but admitting the long lives of Men before the Flood, which is a certain and undisprovable truth, I shall make it appear, that the reason of the disproportion of Mens lives before and after the Flood, did not proceed from any decay in the nature of Man, but must be attributed to the difference of their Food after the Flood, from what it was before.

It must be admitted that God made the World, which I shall manifest afterward, and that by his Providence he governs it, then 'tis rational to conclude, that he appointed to every Creature their several Food, to Man as well as Beast, we find *Gen. 1. 29. That God appointed to Man for his Food every herb bearing seed, and every fruit of a tree bearing seed*, that was to be his meat; but after the Flood Mans Food was enlarged, for *Gen. 9. 3. God said to Noah, every living thing that moveth shall be meat to you, even as the green herb have I given you all things*, by which 'tis clear, that Flesh was not allowed to Man before, and 'tis agreed by all, that one Months eating of Flesh, nourishes more than six with fruits and herbs, and then it must necessarily follow, that the sooner nature is heightened, and brought to perfection the sooner it must decay,



decay, and as with their diet before the Flood, Men lived usually to such an Age, so after the Flood, Men have lived much after the same rate of Age as they do now, there being to be found now a days, Men usually living as long as several Thousand Years since, as several instances might be given, even in our own Age, and though the Luxury and intemperance of later Ages, have and does daily shorten several Mens lives, yet that concerns not the generality of Mankind; *Fuller* writing the life of *Paracelsus* tells us, he dyed at Forty Seven Years Old, and makes it a wonder, so great a Physician should dye so soon, but he makes it as great a wonder so drunken a Beast should live so long, many such instances of that and other vices might be given.

My next Reason to prove there is a God is, that 'tis the general consent of all Nations in all Places and Ages, and then 'tis a madness for a few Men to deny what all the World believes, no instance can be given of any one People in the World that disclaim it, whatever disputes there have been in the World, this of the existence of a God, was never the subject of contention, all other things have been questioned, we find the Philosophers varying about natural things, and divided into several sects of opposition, but there was never any Sect of Atheists, and this universal consent is not prejudiced by some few Dis-senters, History does not reckon Twenty profest Atheists in all Ages, in the compass of the whole World, and we have not the name of any one absolute Atheist in the Scripture, so that the paucity of them, is enough to justify the consent of all Nations, which by a natural instinct is implanted in them, else how should it come to pass, that all Nations in the World so far distant from one another, and between whom there was no commerce, some not known nor found out till later Ages, so universally to agree in it; *Cicero* tells us, that a general consent of all Nations, is to be esteemed a Law of nature; and therefore they that ascribe all to nature, and set it in the place of God, contradict themselves if they give not credit to it, in that which it universally affirms.

Besides, it has been a constant and interrupted consent, it has been as antient as the first Age of the World, no Man is able to mention any time from the beginning of the World, wherein this notion has not been universally owned, in the overturning of the Governments of States,

the alteration of the modes of worship this has stood unshaken, the reasons upon which it was founded were in all revolutions of time accounted <sup>satisfactory</sup> ~~satisfactions~~ and convincing, nor could absolute Atheism in the changes of any Laws, ever gain the favour of any one body of People to be established by a Law.

The discovery of all other impostures, never made this by any society of Men to be suspected as one, it will not be easie to name any imposture, that has walked perpetually in the World without publick control and question, and since the World has detected many errors of the former Age, and Learning been increased, it has been so far from being <sup>limited</sup> ~~dumb~~, that it has shone out clearer with the increase of natural knowledge, and received fresh and more vigorous confirmation.

But says the Atheist, though such a general consent should be admitted, it cannot be affirm'd that all Persons have therein consented, because both Heathen and Christian Authors, have mentioned divers that have denyed it, who are not denyed to have been Learned Men, and ranked amongst the Philosophers, 'tis a pittiful argument <sup>small</sup> that ~~several~~ the wisest and learnedest Men, and Philosophers in the World are in an error, because so very few and not so learned do oppose them, for if they be compared with those Learned Men, that either lived before them or after them, their Learning will come as far short in proportion as the light of a Candle to the brightness of the Sun, for what comparison can *Diagoras* hold with *Pythagoras*, or *Protagoras* with *Anaxagoras*, ~~Diagoras~~, or *Emmerus* with *Empedocles*, or *Theodorus* with *Theophrastus*, *Emmerus* or *Bion* with *Chilon*, or *Epicurus* with *Epicarmus* to be silent of *Socrates*, *Plato*, *Aristotle*, and *Zeno*, and abundance of others, which can find no Parallels amongst the Atheists being so eminent above them.

Besides the fears and anxieties in Mens consciences, have given Men sufficient occasion to root it out had it been possible for them to do it, if the notion of the existence of a God had been possible to have been dashed out of the minds of Men, they would have done it rather than have suffered so many disquietings in their Souls, upon Commission of their wicked impieties, of which there are many instances in all Ages.

It must be confessed by all, that there is a Law of Nature written on the hearts of Men, which will direct them to commendable actions, if they will attend to the writing in their own consciences, this Law cannot be considered without a notice of a Law-giver, for 'tis but a natural and obvious conclusion, that some superiour hand ingrafted those Principles in Man, since he finds something in him twitching him upon the pursuit of uncomely actions, though his heart be mightily inclined to them, Man knows he never planted this Principle of reluctance in his own Soul, and cannot be the cause of that he cannot be friends with, if he were the cause of it, why does he not rid himself of it.

But the Atheist would shift of all this by saying, that the notice of a God and Religion, came only from Tradition, and the conspiracy of Governours to keep People in better awe, how foolish and futile this conceit is, abundantly appears by the impossibility of it, for how could Governours of Nations so far distant, and not known to each other, and of so different interest possibly agree in such a design, or how could they agree in such an universal Tradition, that were such strangers to each other, surely there must be sometime alledged from whom they had it, and when first began, but this fond conceit of the Atheist, I take to be a convincing argument against him, *Jamblicus* a Heathen affirms, that Religion is implanted in the mind of Man, even before he has any use of reason, and we find by sad experience, that Religion little prevails with the generality of Men to restrain them from wickedness, and that if the severity of humane Laws did not scare them, there would scarce be any civility or Government in the World, there is no humane Invention necessary for the life of Man, but a time may be assigned, either when it begun, or before it begun, but no time can be assigned, when Religion first began or before it began.

The Atheist objects how we came to know of such a general consent; I answer, easily both from Geographers and Historiographers, both antient and modern, who give not only a description of the known World, but Histories of their manners, and have taken notice of some particular Atheists, but never branded any Nation or Country with it, nor *Herodotus*, nor *Strabon*, *Ptolemy*, &c. that have mark-



ed with great curiosity the memorable things of every Country, nor of later time *Munster* in his *Cosmography*, nor *Ortelius* in his *Theatrum Mundi*, so that if we cannot find by authority of History, either ancient or modern, that Atheisme overspread any Nation, as other sins remarkably have done, why should we be so light as to believe there is any such.

But because arguments from authority do not follow negatively, I shall prove it affirmatively, and then incite two excellent Historians of good Authority (1) *Purchas* his *Pilgrimage*, and *Grimstons* *Estates and Empires of the World*, both most accurately describing not only each Country, but the manners, Government, Riches, and Religions of each, so that the Atheist cannot name to us any Nation, but we can name again to him their Religion, and that they are not of his.

All People inhabiting the whole Earth are either Christians who worship the Trinity, or *Mahometans* and *Jews* who worship the Creator, or pure *Gentiles* who worship the Stars and other Creatures, or *Idolaters* who worship Images, into these four Sects the World is Quartered, and all these to be found in every quarter of it, though Christians do hold the predominancy in *Europe*, *Mahometans* in *Asia*, *Gentiles* in *Africa*, and *Idolaters* in *America*, so that all of them be worshippers, and all have their Gods.

And that the forementioned Writers do neither abuse us, or have been abused themselves, we find all verified by Travellers, who have been Eye-witnesses which is the best Authority, whereist we can have no better Testimony than those of our own Nation, who have taken more pains in searching out the World, than any People of the World, as appears, by Mr. *Hackluit* in collecting our *English Voyages*, amongst whom there are two *English* Gentlemen mentioned, who have compassed the whole Earth, the first Sir *Francis Drake*, who in his farthest Travels to the North-west, taking Land in *nova Albion* saw there the Savages busied about a sacrifice, who supposing our Men to be Gods, divers times offered to do their Sacrifices to them, which they never would have done, had they not been persuaded that there is a God, and that offering sacrifice is part of his Worship.

The other Captain *Cavendish*, who in his farthest Travels to the South-east, Landing in the Isle of *Capal*, observed the Inhabitants to be Worshippers of the Devil, and the like may be observed in divers other of their Voyages, who in the farthest and most remote parts could never find any Nation of Atheists, which justifies *Plutarch's* observation, that if a Man should Travel through the whole Earth, he might happily meet with some People without Cloathes or Governours, but none without Gods, and some worship vile and base things, but rather them than no God, which proves the natural instinct of a deity implanted by God in all Men, we find the Heathens differing in the nature of the true God, but all agree there is a God, and 'tis *Tully's* observation *nulla gens tam fera qua Deum aliquem non agnoscat*, there is no Nation so savage, but they do acknowledge some God.

But it may upon probable grounds be doubted, whither those Men whom the Heathens have branded for Atheists, were pure Atheists such as totally and constantly denied any deity, for if he believe any one God, though he deny the rest, or confess God in the end whom in the beginning he denied, he cannot truly and properly be said to be an Atheist, and first for *Diagoras*, who in their reckoning is the most noted Man of all of them; and the first ring-leader of their impious profession, the rest being counted but his followers, and yet the action which the *Athenians* so severely commenced against him, and offering a great sum to any that would kill him, was no more but this that he did ~~eliminate~~, and divulge the Mysteries of their Gods, and by deriding them avert and turn Men from them, so that *Diagoras* his crime was not that he denied all Gods, but that he denied the *Athenians* Gods, which he might do upon the filthiness of their Ceremonies, and barbarousness of their Sacrifices, and he might hereby discover the *Athenians* Gods to be false, though perhaps he could not light upon or discover the true one, but that *Diagoras* was not a mere Atheist, appears, for that in the beginning of his Verses as *Mornij* affirms he makes this profession (which is the foundation of all Religion) that all things are ruled by one most high God,

eliminate

Next consider *Protagoras* whom the *Athenians* condemned for an Atheist, yet not for denying God but for seeming to doubt of him, because in the beginning of his book he propounded this Problem, *de Diis Statuere nequeo*, I cannot determine whether they be or not, for which the *Athenians* condemned him to Exile, and his Book to be burned, now doubting implies not *Atheism*, for divers of the Prophets doubted, and *Job* 24. 1. doubts of Gods all-seeing Providence, this doubting may argue a weak faith in God for the present, but could not conclude their denying of God, and no more could it do in him.

*Eumenius*

Next *Eumenius* was condemned for an Atheist, whose opinion *Theodoret* affirms to have been *profanam indeisatem* a profane denying of the Gods, but yet it appears it was not a general denying of all Gods, but denying the Heathen Gods affirming them to be but Men, wherefore it appears, that *Eumenius* his Atheisme was not to divulge an untruth against the true God, but a truth against the false Gods, and the rather may this be believed to be true, because *Theophilus Antiocho* thus reports, that *Eumenius* did hold not only *anima immortalitatem*, but also *Dei unitatem*; not only the immortality of the Soul, but the unity of the Deity, which may probably be thought to be his recantation, if ever before he had denyed there was a God.

*Hieronymus*  
*Eumenius*

For *Theodoret* though it should be granted, that he generally denyed there was a God, yet it cannot be affirmed that he constantly denyed it, for he fell in the end to that madness, as ridiculously to confess that himself was a God.

As for *Epicurus* he denyed not Gods essence, but his Providence believing there was a God, that did neither evil nor good, as *Tully* affirms, and so for *Pherecides*, *Dionysius*, and the rest *Laertius* gives a full account of them accordingly, but suppose all those few that have been branded for Atheists were absolute ones, wholly denying a God is it not a great madness for the Atheists of our times, to take up their impiety that has been exploded, and hiss off the Stage of the World in all Ages, by the judgment and consent of the ablest Philosophers, and Learnedst both of Heathens and Christians, to whom they are infinitely short in number, and as much in Learning.



But as pride was the Father of Atheisme amongst the Philosophers, who gloried in opposing one another, and being the Author of some new opinion, so 'tis to be feared too justly, in that the wickedness and debauchery of our later times, as the Apostle tells us, there should come Mockers living after their own lusts, has been the occasion of some Mens continuing, that horrid impiety being abhorred of God, and all good Men, having no other way to give a seeming countenance to their impiety, but to graft it upon the old dry stock of Atheisme, and so by their jollities and profaneness, make it their business to stifle their Consciences, and hating the light, least their evil deeds should be reprov'd.

But herein the Atheist is much disappointed of his great End, being not to serve and not to fear, as for serving surely there is no greater Slave in the World, than he that is a Slave to his Lusts, as every luxurious and debauched Person is, endeavouring to cast off God, and set up his Lusts to rule over him, which he readily obeys, it being most true, which Cicero says, *omnes improbi servi* all wicked Men are Slaves, and therefore the Atheist is very far from that supposed liberty (in choosing of his Atheisme) he has promised to himself, being thereby made a Servant not only of many Masters, but also of most base and unworthy ones, whilst virtue is wholly slighted by him, accounting it mean and base, whereas 'tis the greatest honour to be vertuous, and that there is nothing so mean and base as vice, or so unworthy a Gentleman; for *nobilitas sola atque unica virtus*, 'twas the resolution of Seneca that was an Heathen, *licet Deus nesciret, nec homo puniret peccatum non tamen peccarem ob peccati vilitatem*, though God did not know nor Man would not punish Sin, yet I would not commit sin for the baseness of it, besides 'tis far easier for Men to be virtuous than vitious.

And as to the servile fear the Atheist would free himself from, he rather increases it, for there is no Man that is afraid of God, so much as they that would seem to fear him least, none so basely fears him, as those that seem most to contemn him, and this slavish fear and terror oft falls upon them in their health and greatest grandeur, *Suetonius* tells us that *Caligula* that despised all Gods, and would be a God himself.

himself and to that purpose, had a Temple, Altars and Priests, yet if there happened any great Thunder clap, would get under his Bed to save himself.

But this fear terrifies the Atheist most when he comes to dye not so much the fear of Death, as what shall become of him after Death, *Lactantius* gives us an instance of *Bion* or *Boristhenes* one of the most obdurate Atheists, that when in his sickness he perceived he must dye, that he would rather have endured any Torment than have dyed, fearing he should be committed by God whom he had denied; unto the Devil to be Tortured, and therefore put out his hand to him, hoping to Cajole him to be kind to him with this flattering Salutation *Salve Pluto Salve*, welcome Devil welcome, it seem's he did acknowledge there was a Devil, and then probably that there was a God, if not; then he made the Devil whom he was afraid of his God, and so dyed not an absolute Atheist, And *Cicero* tells us of *Epicurus*, that though no Man seemed more to contemn God and Death, yet no Man more feared both the one; and the other, and we have a late instance of one of our own Nation, the Lord, R. a Man of a Luxuriant wit and bad life who prided himself in Atheism, and took a delight in propagating of it, who when he fell sick of the disease whereof he dyed, how sadly he bewailed his Impiety, seriously recanted it, and made protestation if God would spare his life, he would be as zealous in asserting the true God, as ever he had been in denying him, and would attest the reality of his Conversion by a pious Conversation.

Now this inward fear which the Atheist has of God and outwardly bewrayes on several occasions is no less an Argument, that he believes there is a God, then if he should plainly confess it in word, and is indeed a far greater, for that this is real, and the other but verbal, and this is the result of Conscience which God hath planted in every Man as his Deputy to inform what is Good, and what is Evil.

I question whither there ever was or can be in the World an interrupted, and internal denial of the being of a God, or that Men (unless we can suppose Conscience utterly dead) can arrive to such a degree of Impiety for before they can stifle such sentiments in them (whatever they may Assert) they must be utter strangers to the Common Conceptions of reason, and despoil themselves of their own humanity, he that dares deny

deny a God with his lips, sets up some thing or other as a God in his heart, is it not Lamentable that this sacred truth consented to by all Nations, which is the bond of civil societies, and force of all order in the World, should not only be denied with a bare face, and disputed against in Companies, and the Glory of a wise Creator ascribed to an unintelligent nature or blind chance, are not such worse than the Heathens, they worshiped many Gods, these none, they preserved a Notion of God in the World, under a disguise of *Images*, these would Banish him both from Earth and Heaven, and demolish the Statues of him in their own Consciences, they degraded him, these would destroy him, they coupled Creatures with him, these would make him worse than the Creature a meer nothing for that Earth is become hereby worse than Hell, Hell that receives such persons in this point reforms them, the Devil that rejoices at their wickedness, knows them to be in an error, for he believes and Trembles, this must needs be a forerunner of sore Judgment boldness in sin, is a preface of vengeance especially when the honour of God is more Particularly concern'd therein it tends to the overturning of humane societies, and God appears not in such visible Judgments against sin immediately committed against himself as in the case of those sins that are destructive to humane society Atheisme, is point blank against the glory of God in Creation and Redemption, and pronounces at one breath both the Creator and all the acts of Religion useless and insignificant.

And yet 'tis impossible for the Atheist to demonstrate there is no God, he cannot use any *Medium* but will fall in as a proof for his existence rather than against it, the pretences of the Atheist are so Ridiculous, that they are not worth mentioning, as that he never saw God, and therefore knows not how to believe such a being, and that he cannot Comprehend him, he would not be infinite if he were Comprehensible, or to be determined by our sight, the Atheist cannot see his own Life, and yet he believes he lives, he cannot see his own Soul, yet he knows he has one by his thinking power, none sees the air he lives and breaths in, but the Atheist, and all Men know there is air as well as Earth, and Water which they continually see, though they see not the other.

'Tis a cogent argument, that there is a God by the fear and dread of Man upon the Beasts, as *Lions, Tygers, Bares, &c.* Which would soon destroy



froy Man, were it not for that restraint, is put upon their Nature, which can be from none but God, as he promised in his word, for if Man made himself he could not have restrained the Nature of the Beasts, if Nature had made him, it had been a Contradiction in her to change their Nature, therefore it must be God only.

And if there be not a God, how comes it to pass, that the Sea which is agreed to be bigger and higher than the Land, should contrary to the Nature of Water (which is to diffuse it self) be restrained by a low sandy shore, from overflowing the Earth, which cannot be but by that God that has set it, its bounds, and says hitherto, shall you come, and no further, and that the Sea is higher then the Land, is demonstrable by the Springs which under *Aristotiles* favour, have another cause then what he asserts. The true cause of the Springs being the Waters of the Sea which passes through the small Crannies, and meatus of the Earth, which sweetens it by its passage, and breaks out into Springs, which we see many times rise in High Hills, the reason of which is, that the Sea being as high, or higher then those Hills, the Water is forced to rise so high, for it would else be contrary to the Nature of Water to ascend to those Hills, we see it manifest by leading Water from a Spring-head by Pipes or otherwise, that as high as the Spring-head is so high it will force the Water to rise whither it is carryed.

I would aske the Atheist how he came into the World, whither at the beginning of the World, for the World had a beginning, for the matter of the World cannot be Eternal, matter cannot subsist without form, nor put on any form without the action of some cause, this cause must be in being before it acted, that which is not cannot act, the cause of the World must necessarily exist before any matter was endued with any form, ~~that~~ therefore cannot be Eternal before which another did subsist, if it were from Eternity, it would not be subject to mutation, if the whole was from Eternity, why not also the parts, what makes the changes so visible then, Eternity would exempt it from mutability, if the World were Eternal, it must have been in the same posture it is now, in a state of Generation and Corruption, and so Corruption must have been as Eternal as Generation, and then things that doe generate, and Corruption must have Eternally been, and Eternally not have been, there must be some first way to set Generation on foot, and reason is quite bewitched and cannot

*be wilred* return

return into a right way of Conception till it conceive one first of every kind, one first Man, one first Animal one first Plant whence others do proceed, the Argument is unanswerable, and the wisest Atheist (if any Atheist can be called wise) cannot unloose the knot,

The World could not be made by an assembly of attomes, as some foolishly fancy for there must be some infinite intelligent cause that made them, some cause that separated them, some cause that mingled them together For piling up so comly a Structure as the Word, 'tis most absurd to think they should meet together by hazard, and Rank themselves in that order we see without a higher and wise agent.

Nor could Nature make the World, for before the World was made, there was nothing for Nature to exercise it selfe, for Nature is but *vis & Potentia* a force and power which is Implanted in every species from the Creation, and *Extra Subjectum natura nunquam subsistit.*

'Tis the general consent both of Christians and Heathens, 1. That there is nothing in Nature, but it has its cause 2. That nothing in Nature is the cause of it self 3. That amongst all the causes, there is one supream first cause, which is the true cause of all the rest, 4. That the first cause of all things is nothing else but God, then God must be the Creator of the World, and all things in it, and then of Man also.

For Man had a Beginning, there's no Man in the World but was some Years ago no Man, if every Man we see, had a Beginning, then the first Man also had a Beginning, if we pitch on some Man that was unborn, that first Men must either be Eternal, that cannot be, for he that has no beginning ~~and~~ has no end, or he must spring out of the Earth as Plants and Trees do, that cannot be, why should not the Earth produce Men to this day, as it does Plants and Trees, nor came Man into the World by chance, why has not chance produced the like in the long time the World has stood, he was therefore made and must have some cause that made him, which can be no other than God, who made him after his own Image and indued him with an Immortal Soul.

And as God made the World and all things in it by his Power, so by his Providence does he rule and governs it, 'twas a brutish opinion of *Epicurus*, who acknowledged there was a God, yet denyed his Providence,

as if he had made the World only to look upon and not govern and take care of it, who is it that bridles the unruly passions of Men, that else would destroy one another, who tempers the contrary nature of the Elements, that else would ruine the World and bring it to a *Chaos*, so that they are brought into such a harmony as conduces to the Preservation of it, whence came those miracles which are against the order of nature mentioned in the Scripture to be done by Christ, acknowledged to be done by him, both by *Heathens* and the *Jews* his Enemies, and that miraculous Eclipse of the Sun, at his passion quite against the rule of nature, the Moon being then in opposition to the Sun, which the *Heathens* took so much notice of and wondred at, why the Sun that heats the World being so vast a Body computed to be 166 times bigger than the Earth, and to move a Million of Miles every hour, should not by its so swift and rapid motion, set the World on Fire, if God did not govern the World, Creation implies Government, and if God did not govern the World, all his attributes would be useless, for to what purpose should he be Omniscient, Omnipotent, Omnipresent, Wise, Just and Good, if he did not exercise them in governing the World, so that to deny Gods Providence is all one, as to deny there is a God.

But the Atheist will not believe he has an Immortal Soul, for as he lives like the Beasts that perish, so he hopes he shall dye, but he'll find himself deceived in his later end, his reason against the Immortality of the Soul is because 'tis says he, an impossible thing for a Mortal Man to beget an Immortal Soul, but upon a serious consideration it will appear, there is neither impossibility or irrationality in it, for with God all things are possible, besides 'tis not unreasonable to think, that God that made Man after his own Image, and the chiefest of the Creatures here below, for whose use they were all made, should endue him with a faculty to beget a Man like himself, and not leave him in a worse condition than the meanest of the Beasts, we read *Gen. 5. Adam* begat a Son in his own likeness, which could not be if the Soul as well as the Body came not from him, *Generatio est totius compositi, & naturalissimum est ut quodlibet vivens ex se similem speciem procreet*, Generation is of the whole, and 'tis most natural that every living thing should procreate the like species.

But some to avoid the seeming impossibility of a Mortal Mans begetting an Immortal Soul, have and do hold that God Creates the Souls of all People that are Born, but this seems repugnant to his seventh days rest from his work of Creation, and besides should we put God to the Creating so

many



many Thousand Souls, that are every day Born in the World, we should put him to a greater work every day, than the whole Creation of the World was in Six days, and besides it would be unaccountable, that if God Create the Soul, which must come pure from him, how that Soul should be infected with *Adams* sin, and when 'tis asked when that Soul is Created and put into Man, the answer is *Creando infunditur infundendo creatur*, an intelligible Riddle, the 12 *Eccles.* I take to be no cogent objection against it, which says dust returns to the Earth as it was, and the Spirit to God that gave it (1) to *Adam*, and so derived from him to all his Posterity, and therefore I see nothing repugnant, either to the word of God or reason in holding the Soul to be ~~extradate~~ by Generation. *un-  
extraduct*

I thought to have said a word or two to the practical Atheist, who I take to be as bad as the other, who though he confesses God with his Mouth, yet in his Works denies him, whose sin against Christ is worse than the *Jews* in Crucifying him, for they knew not what they did, therefore he prays they may be forgiven, but these by their bold and presumptuous sins Crucifie him dayly, and put him to an open shame, but resolving to keep to my intended brevity, I leave both to the farther consideration of those that have the conduct of Souls, to whom it does more properly belong, wishing that they not only from the Press, but oftener from the Pulpit, would make it their business to convince the People, that there is a God, and that the People would follow the Apostles advice, obey them that have the oversight of you, and submit your selves for they watch for your Souls, as they that must give account, and then the People being perswaded that there is a God, and that God Eternal, Omnipotent, Omnipresent, Omniscient, Holy and Just, and that there is a day of Judgment a Hell to punish Eternally all wicked and obstinate Sinners, and a Heaven to reward with Eternal Happiness, those that live soberly and piously in the fear of God, it is to be hoped the wicked World would prove better, and Virtue and Piety become as much invogue, as Atheisme and profaneness is now.

*By a lover of God and the Truth.*